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The Review of Religions

Vol. XXXVI, No. 4

April, 1937

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Review of Religions

Vol. XXXVI APRIL, 1937 No. 4.

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE REVOLT OF MODERN YOUTH—I

Islamic Purdah—a Cure for Social Chaos

[MOHAMMAD HUSSAIN, B. COM.]

"A virtuous wife is a man's best treasure."

—*The Holy Prophet.*

When we see the thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouth to reproach Islam for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Mohammadan polygamy, united to one man only, with the legitimate child in her arms surrounded with respect than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for to become a victim of any passer-by, night after night, rendered incapable of motherhood, despised of all.—*Dr. Annie Besant.*

Mr. C. E. M. Joad, curiously enough, holds that all the books have been written by the parents, and none by children. Perhaps he would not have indulged in this rather awkward advocacy of the youth's cause, had he known the collapse of parental despotism in Western families. The old-world moral taboos, bans and inhibitions have more than been

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counterbalanced by breaches, violations and outrages of the now-emancipated young.

Men and women of sixteen and seventeen nowadays publish their experiences and reminiscences with an alarming want of sobriety and reticence, and parents with a flair for literature inducing them to have an occasional peep into trash and light literary productions, shiver in their shoes and mind their own Ps and Qs, lest one fine morning they should wake to find themselves discussed and satirised in their son's first novel or their daughter's memoirs. The young people's flippancy and rudeness, their cavalier attitude to their elders, their lofty disregard of morals and religion, their jerky, jolting manner of living, their epicurean tastes and appetites, their amazing capacity for self-deception, their revolt against all existing institutions, their excessive fondness for their own fads and fancies, their indulgence in noise, and their lack of propriety in dress and speech are taken as signs that the Western civilization is soon to commit suicide on a grand scale.

Rude Shock

Juveniles' changed attitude towards life, however hair-raising, is the outcome of the light-hearted treatment of the sex problem in the Western society. Youngmen and young women are allowed to rub shoulders freely. They get their fashions from Holywood, and famous film-stars are their beau ideals. Don Juans have nothing to curb their romantic behaviour and Lochinvars have only to fly to Gretna Green to outflank the arm of law. Be'ore they enter the "Holy State of Matrimony" they have "good time" crowded with the thrills of love and courtship.

The candidates to matrimony do not reveal themselees in their work-a-day mood, but in their Sunday best, or what Americans call their *swell duds*. They are translated by a dope which transforms an ordinary bread-and-butter miss into an angel of

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unparalleled sweetness and charm, and a yokel with a bumpkin grin into a Galahad of romance. The wooing time is a dream to which the prosaic intimacies and a constant clash of temperaments come as a rude shock. The honeymoon is soon over. The spell breaks and unpleasant realities reveal themselves. Nature withdraws her indulgence and leaves the victims to their own devices. The joke does not end here. These misfits provide material for public discussions. Dirty linens are washed at the market places, and skeletons are soon dragged out of cupboards. Even when matrimonial affairs reach such a pass, this highly-advanced and much-vaunted Christian civilization provides no remedy. It allows the warring couples to stew in their own juice. They have no decent remedy to part in peace. They must scandalise each other in the court to get their long-wished-for release.

Revolt Against Wrongs

West which, even to-day, asserts its superiority over the whole world, is stranger to domestic peace and happiness. There are homes racked by cat-and-dog life without refuge or redemption. It was this wretched state of affairs prevailing in thousands of homes which led a London Magistrate to remark that if all miserable married men ran away from their wives, 75 per cent. of the population would be reduced to public aid for maintenance.

If youngmen have developed a tendency to go wrong, it is not their fault. Their heart is still in the right place. It is the social system which encourages this moral choas by allowing a promiscuous intercourse under the pious myth of not being harsh and hard on the juveniles. Prof. Sir Radha Krishnan commenting upon the revolt of youth, aptly remarks " we hear on all sides about the revolt of youth. I am afraid I have a good deal of sympathy with this attitude of revolt, and my complaint is that it is not sufficiently widespread. The future seems to be with

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the youth who revolt against a corrupt social order. Those who are indifferent are guilty of cruelty. Injustice thrives on the indifference of the people. The spirit of revolt against wrongs is not to be confused with indiscipline or intolerance. It is quite consistent with deep inward courtesy and consideration for the feelings of others. We need not surrender fundamental good manners which are essential in every form of civilised society." Society which sows the wind of unwholesome sanctions must reap the whirlwind of juvenile revolt. Then and then alone will things swing back to the normal point.

Licence and Liberty

Engrossed as the West is with its social problems it still finds time to pick holes in others' coats. Not a few Christian writers shoot their lips at the Islamic system of society. They still fail to see any reason in *purdah* and the seclusion of women from the familiar haunts of men. They still regard it as a negation of freedom, perhaps conveniently forgetting that what appeared to them as innocent freedom, has degenerated into licence corrupting the whole society. They have the brass to think that a Muslim woman is a mollusc, a drag on man's independence, at best a clinging flower, fading on the slightest occasions, with no ideas of her own, content to take her opinions from the males of the family, without a thought outside her own household.

There is no denying their infatuation with women of international fame, no matter they may be the worst wives. To them there is nothing objectionable so long as young girls prove themselves Amy Johnsons and record-breakers. They intoxicate them with the idea of false freedom. What is so often glibly called freedom or emancipation is virtually a crusade against woman's biological urges. Deep down in her heart is the fundamental urge for a home and children. Her nature cries to be the centre of her family circle and

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not to be an international figure. To rocket up into fame is gratifying. But one should not forget counting the cost to physique, nervous energy and the development of personality. The rage for fashions and records has evolved in the West an intermediate sex—the He-woman, who believes that no human aspiration, no manly achievement, no heroic feats are possible without women. She goes one further and cries from the housetops that intellect and genius are generated and inspired by her ; and that next to God man is indebted to woman for life, and then for making it worth living. This is a bold assertion but that modern woman in the West has cultivated a taste for assertion and tall talk is no news. The German Scientist, Waldeyer, has a word for this. He says that there is only one muscle in human body which is better developed in woman than in man. It is hardly necessary to say that this muscle is the one which wags the tongue. Oscar Wilde's analysis of women as "Sphinxes without mystery" reflects the dominant modern viewpoint about the sex.

Bertrand Russell

That feminine movement as it exists to-day in the West, is an unhealthy growth can be proved by the consequences which have flown from it. Bertrand Russell in his *The Principles of Social Reconstruction* writes : "A very rather small section of the public genuinely believes that sexual relations outside marriage are wicked ; those who believe this are kept in ignorance of the conduct of friends who feel otherwise, and are able to go through life not knowing how others live or what others think..... .....very large numbers of women, when they are sufficiently free to think for themselves, do not desire to have children or at most desire one in order not to miss the experience which a child brings. There are women who are very intelligent and active-minded who resent the slavery to the body which is involved in having children. There are ambitious women who desire a career which leaves no time for children. There are women who love pleasure and gaiety, and women who love the

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admiration of men ; such women will at least postpone child-bearing until their youth is past. All these women are becoming more numerous, and it may safely be assumed that their numbers will continue for many years to come."

No more accurate picture of the European women is possible. In the swirl and roar of the feverish social life, women seem to protest against their biological functions. These tendencies, if unchecked, will spell disaster to the European society. The same author writes, " within the classes that are dwindling, is the best element that is dwindling most rapidly. It seems unquestionable that if our economic system and our moral standards remain unchanged, there will be, in the next two or three generations, a rapid change for the worse in the character of the population in all civilised countries..... The problem is one which applies to the whole western civilisation—nay, the whole Christendom."

Villa on Vesuvius

Yes, the whole Christendom is like a villa on Vesuvius. It is the result of free intermingling of both sexes. Society sees all but stirs not. It is still allowing young folks a rope long enough to hang themselves. The excess of women has made confusion worse confounded. The author of the *Glass of Fashions* writes, " To-day many of these women go to London almost as regularly as their husbands go to the city. They are spoken of as 'Season Ticket Women.' Their excuse is the shop—their attraction is the restaurant. They have contracted a passion for crowds, for adventures, for excitement. They 'knock about' with other people who are knocking about. In a garish restaurant with an orchestra playing dance Music, and crowds of people waiting for tables, they light their cigarettes, drink their liqueurs and feel that they are at the very centre of fashionable life. Not many of these women are faithless to their marriage vows. But they are faithless to their children,

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faithless to their homes, faithless to their country. A few of them take the next step. They conceive a passion, perhaps, for some boy in the Air Service. They pay for his meals, buy him neckties and cigarettes, take him to the music hall. He seems to them much more heroic than their hardworking husbands. They come to regard duty as dull and narrow as a rut. A delightful feeling of romance blinds them to the nobler qualities, the enduring virtues, the firmer manhood of their husbands. Any young blackguard in a uniform has these middle-aged imbeciles the lineaments of Romeo and the character of Hector. Self-respect is consumed in the transient flame of a romantic excitement, they go to the devil."

Woman's New Role

West, as the foregoing copious quotations prove, is a hot-bed of social vices. Gone are the days, when life was so easy that nothing was required of a woman but to rock the cradle and weep over the grave. Woman has acted magnificently in the role of mother, sister and wife. But her new part as the rival of man is the veriest poison which has killed her virtues, and has drowned society in a sea of chaos.

It is not only society but high politics which have been thrown out of gear by the noisy feminism of the West. Neither women voters nor women M. Ps. have introduced any healthy element in the political life. When majority of the House of Commons voted for the extension of franchise to girls between twenty-one and twenty-five, they perhaps believed that they had done a good day's work for their country. But as the circumstances are, the country has not only not benefited by this political freedom to women, but has actually suffered. It is the conservative ideals which have been hit hard by the women voters. It is the conservative heads that adorn the charger. No sooner do " bright young things" attain the years of discretion (perhaps indiscretion might be more suitable word) than they swing over to the side which will attack.

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As Dean Inge humorously points out, "All young people with soft hearts tend to be socialists at twenty-one; only those with soft heads are socialists twenty years later. The only consolation is that, as the average age of the population is slowly rising, each election will show a slightly increased proportion of those to whom years have brought the philosophic mind."

Talking of the women's vote, the same author says, "The flapper's vote is perhaps the last kick of that discredited theory—*doctrinnaire democracy*. All men and women are born equal and therefore all should have the same share in governing the country." The premise is untrue, and the conclusion does not follow from it. Human beings are born unequal and the only persons who have a right to govern their neighbours are those who are competent to do so. Universal suffrage has always brought with it the end of popular Government. It refuses to work, and the absurdity of it is too patent."

Three C's

At another place, he writes, "The majority of women care very little about politics. They are (perhaps fortunately for the race) too much absorbed in what the Gemans call the three C's—Cooking, Clothes and Children. When they do air their political views, we observe that they tend to be either die-hard Conservatives or rabid Socialists. During the war it was usually the woman who wished to exterminate every one who had the misfortune to be born between the Rhine and the Vistula." Flapper's vote has been in force in England for nearly two decades. But as the above-quoted remarks of a great man show that political life has been menaced by the incongruities which are inherent in the character of a woman. The nail goes home when the Dean says, "The effect of the new extension of the franchise will be to depress still further the average intelligence of

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the electorate and to make our political system still more unmanageable; but there is something to be said for carrying an absurdity to its logical conclusion. It may bring the next political experiment nearer, though what it is to be I cannot even imagine. It can hardly be a change for the worse."

Feminism, an Economic Menace

In Europe, women have invaded every sphere of life to the utter neglect of hearth and home. But they have brought no message of hope. To deal adequately with the moral evils which the Feminist movement has let loose upon West, requires a volume by itself. Even from the economic point of view, the desertion of the four walls of their homes to figure on forums and fields has done no small injury. Signor Mussolini, who has fingers on the pulse of Europe, once said, "Europe is dying. The white race is regularly and progressively getting fewer. Fecundity is an antidote against unemployment.....every new cradle means a new demand for goods and services for work and production." It shows that the Duce believes that Europe's salvation lies in prosperous homes. This is why marriages are encouraged in all sorts of ways. Women are compelled to attend to their nursery and leave the outside world to man. The new-fangled notion that what man has done, woman can do, is fast losing ground. Now old maids and old bachelors are a taboo in Itaty.

The same policy has been launched in Germany by Herr Hitler. Public Service Cadres have been expunged of women. Fascism and Nazism may be pernicious creeds, but they certainly indicate greater foresight and insight into social problems. They have rescued family life from the fast approaching disintegration. Other countries will, sooner or later, sooner rather than later, have to take a leaf from the book of Italy and Germany, and curb the alarming expansion of Feminism.

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Natural Division of Labour

The foregoing account of the social chaos shows that woman has been too much with the Western people. Unless she is restored to her proper place, the West is doomed. It is highly erroneous to think that a woman busy with her domestic duties is less than woman, or is a slave as some feminists are pleased to say. One might as well call man a vagabond because he is always on the move. There is a natural division of labour and no society can escape or deny it without serious consequences to its morals. It is strange that those who enforce minute division of labour in factories, should be conscientious objectors of the same principle working in homes. Is it because that domestic division of labour is less scientific for being more natural or because happy home life is an institution affording interest only to the antiquarians? In short, a Gilbertian state of affairs prevails in Europe. But time is not far-off when West will have to hark back and curb the impudent feminism. H. G. Wells has written an illuminating chapter "The Role of Women in the World's Work" in his famous book *The Work, Wealth and Happiness of Mankind*. In his zeal for women's emancipation, he beats the greatest feminist hollow. But even his full-blooded advocacy bows before the imperious urges of biology. He writes, "It may be biologically desirable that women should for a phase lose touch with broader interests and take themselves thus seriously and intensely as persons both as lovers and the recipients of love, as wives and then as mothers; it may be altogether good that their minds should undergo this narrowing down to and concentration of personal life. In all these intimate rules more is required of them to-day than has ever been asked before, and more still will be required as the level of civilisation advances."

Not Manfully but Womanfully

Commenting upon an obscene advertisement Mr. Gandhi once wrote, "Does woman like to

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live up to the titles that man has chosen to bestow upon her? Does she like to look beautiful of form before man and why? Does she like to have her form exploited by man? These are questions. I should like educated sisters to ask themselves. If these advertisements and literature offend them, they must wage a relentless war against them and they will stop them in a moment. Would that woman will realise the power she has latent in her for good, if she has also for mischief. It is in her power to make the world more liveable both for her and her partner, whether as father, son or husband, if she would cease to think of herself as weak, and fit only to serve as a doll for man to play with. If society is not to be destroyed by insane wars of nations against nations and still more insane wars on its normal foundations, the woman will have to play her part *not manfully, as some are trying to do, but womanfully. She won't better humanity by vying with man in his ability to destroy life without purpose.*"

The Immovable East

The problem of woman's place in society has been rendered very urgent by the fact that the world is now a whispering gallery and infection in one place soon spreads to the ends of the earth, and what begins as a parochial evil soon grows into a world menace. Western ideas, good and bad, bad rather than good, like Goths and Huns, are over-running the Orient. Feminism has become a world problem. Europe long inured to social evils might not feel it as keenly as does the East. That the impact of Western influences has come nearer home and is causing much headache and heartache is borne out by the testimony of Lothrop Stoddard who in his *The New World of Islam* writes: "The Immovable East" has been moved at last—moved to its very depths. The Orient is to-day in full transition, flux, ferment, more sudden and profound than it has hitherto known. The world of Islam, mentally and spiritually quiescent for

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almost a thousand years is once more astir, once more on the march. "Whither? we do not know, who would be bold enough to prophesy the outcome of this vast ferment political, economical, social, religious and much more besides? All that we may wisely venture is to observe, describe and analyse the elements in the great transition."

Purdah and Polygamy

In this state of transition the old fossilised social system has been liquidated. It is high time to cast it into healthier and more enduring moulds. An honest search for remedy leads us to the discussion of *Purdah* as enjoined by Islam. *Purdah*, it is sad to note, is regarded with horror, because its critics do not see it in its true perspective. They read their own meaning into Islamic injunction. No reformer, however great, can suggest a cure for a mentality which gives the dog a bad name and hangs it. But a dispassionate study of the Islamic laws will certainly prove their superiority over the man-made laws, which even Europe is finding a weak reed to lean upon.

There can be no greater cruelty than to misunderstand a beneficial law and propagate that misunderstanding. European writers, with some noble exceptions, have won a great measure of notoriety for looking at Islam through quizzing glasses. They have displayed this capacity to a remarkable degree in interpreting Islamic *Purdah* to the West. Muir regards *Purdah* as a direct consequence of polygamy and facility of divorce. Prof. Morgoliouth expresses his righteous indignation at *Purdah*, because he thinks it curtails women's liberty.

Islam—an Advocate of High Morality

The late Maulana Muhammad Ali in his brilliant incisive article, "The Future of Islam" gives a "Reply Courteous" to the cheap jibes of the Christian critics of Islamic *Purdah*. The Maulana writes, "As regards

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seclusion and the veil, far from being the direct consequence of polygamy and facility of divorce, they are practised in order to check polygamy and polyandry, both secret and open and to lessen the temptation to abuse the Islamic laws of divorce. The separation of the two sexes in the daily intercourse of life would prove too exacting a demand for a society which is habituated to the zest which the presence of forbidden fruit provides in its Eden, a society which, satiated with the milder excitement of decolettage, and the short skirt with open lace-work stocking, Directoire costume, or the close draping, clinging sheath, excites its jaded palate with La Milo and Maud Allan Nudites and with Russian dances or occasionally takes a turn itself with the "Cake walk", the "Boston Dip" and the "Turkey Trot". The only hopeful feature of the present generation is the decline in the Drink Bill of England, but so far as other aspects of morality are concerned—and we say this more in sorrow than in anger, more with the desire to vindicate morality than to be vindictive—the countries of Europe do anything but support the view that the life of the civilised people of the West is the triumphant proof of the fact that it is saturated with Christianity and that their morality constitutes as magnificent a paean of thanksgiving as has been sounded in the world since the Day of Bethlehem. But there are signs which show that they are drifting into port and if this continues, Islam as an advocate of higher morality, though it will not fill Europe with apprehension and dismay, would yet certainly serve to cleanse some of the moral sinks of Christendom."

Those who say Allah is our Lord and then hold fast to it, angels descend upon them with revelation, "Fear not, nor be grieved but be happy in the realisation of the paradise which you were promised. We shall be your friends in this world's life and in the life to come and you will receive all that you desire and all that you ask for."

—*The Holy Quran.*

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THE KINGDOM OF GOD—II

As Foretold by Prophets and Fulfilled at the hands of the Promised Messiah

[SYED ZAIN-UL-ABIDIN WALI ULLAH SHAH]

Mr. Dimbleby and other Christian scholars agree that this horn which was to have appeared from out of the ten branches of the Roman Empire is the anti-Christ. The time during which this horn is to appear and come to power consists of one time, two times and half a time, *i.e.*, a period of 1260 years altogether. The period begins from the time of the destruction of the destroyers of the Holy Land when the eternal sacrifice will be abolished, the Roman Empire will have been destroyed and the Jews will give up their sacrifice of burnt offering. According to Gibbon, Jerusalem fell to Muslim arms in 637¾. To this date add a period of 1260 years and you get 1897¾. But Mr. Dimbleby adds another six months to it and points to 1898¼ as the last limit. So according to his calculations this is the last date for the appearance of the anti-Christ which was to have wrested the Kingdom from the holy ones of God who were to have founded the truthful kingdom. (P. 155.)

So far Dimbleby and other Christian scholars agree, but in his identification of the anti-Christ, Dimbleby dissents from the rest of the scholars. According to them the anti-Christ is represented by the Roman Catholic Church. Their calculations point to 1878 as marking the end of the anti-Christ and the time of second coming. The anti-Christ according to Dimbleby would be represented by the Muslim Empire and the followers of Islam. The beginning of their end will take place from 1898¼, the time of the second coming of the Christ. It is improbable, he thinks, that the Roman Catholics

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who like ourselves regard Jesus as divine could be the anti-Christ. (P. 205.) As the establishment of the Muslim temporal power, the appearance of the anti-Christ, the destruction of the Muslim power at the hands of the anti-Christ, the advent of the promised Messiah and the end of rule of the anti-Christ—all the five events relate to the same period, therefore the learned Dimbleby has been led by the decadence of the Muslim power to think that Muslims are the anti-Christ, whose end according to Daniel was to have taken place in 1260 or 1290. The learned Dimbleby however found himself faced with a difficulty which he could not solve. When he proceeded to show the recorded signs in Islam and its followers he has had to call in the aid of far-fetched interpretations. For example the little horn, or the anti-Christ, was to have appeared from out of the ten provinces of the Roman Empire. But the Holy Prophet made his advent in the desert of Kedar and on the hills of Sela. The anti-Christ was to have appeared from the North and was to have trampled the earth to the Southern and Eastern ends. But the Holy Prophet in accordance with the prophecy of Isaiah appeared in the desert of Arabia. The anti-Christ was to have wrested the kingdom from the Saints by 1290, *i. e.*, 1828¼. But the Saints who were the companions of the Holy Prophet and who in Daniel's Prophecy have been described as God's holy people were to have wrested the Holy Land from the Romans. The anti-Christ was to utter things against God and was to have fought his Prophets. He was to have persecuted God's holy people. But the Holy Prophet and his companions proclaimed the majesty of the Holiest of the Holy, the one True God. They established the respect of all the Prophets of God. The anti-Christ was to have established a barbaric rule in the world. But the rule that the Holy Prophet established was far from barbaric. It was not of the earth but of heaven. The anti-Christ was described "as a political beast rising up out of the sea and abyss of heathendom an idolatrous ecclesiastical apostacy having alliance

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with political state which exercises power over various nationalities—and was to have brought..... ..... human race. (pp. 194-207, Ed. 1896 A.D.) and was to have advanced "his commercial interests by political manœuvres and treachery and was to have brought about the destruction of large numbers of the human race. Not one of these signs can be shown to have applied to the Holy Prophet Muhammad (on whom be peace). The learned Dimbleby has gone as far away from the truth in interpreting the Prophetic signs about the anti-Christ as he is near it in the rest of his calculations. For no good reasons he has condemned those scholars who have pointed to modern Christianity as being the anti-Christ of the ancient prophecies. He has, however, in suppressed language (on page 205) admitted that in the prophecies relating to the Christian Churches there are indications as though some of these Churches would stray away from the truth but Dimbleby thinks that the intention of the prophecies is not to condemn these Churches but only to stimulate them to repentance.

In short, the learned Dimbleby and other Christian scholars agree that the advent of the anti-Christ by 1898 is inevitable. By this time anti-Christ will have destroyed the power of God's holy people. After this time and when Christ will have appeared in the Easter of 1898, the beginning of the end of the anti-Christ was to take place. In the middle of the 19th century and particularly during this last decade, this announcement by Christian astronomers and chronologists produced a storm in the Christian world. The eyes of the entire world were set on heaven, awaiting the advent of him by whose hands the Kingdom of Heaven was to have been fulfilled. According to Muslim calculations also, it was the 13th century of the *Hijra* which corresponds to the last decade of the 19th century during when the promised Messiah was to have appeared. Even according to the Hindu calendars, it was this same period during which such an Avatar was to have appeared. Towards the end of the 19th century, Christians, Muslims and Hindus were

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all awaiting the advent respectively of their Messiah, their Mahdi and their Avatar. The whole world from one end to the other, whether European or Asiatic, new or old, proclaimed with one voice that the advent of the promised one was at hand. March 1898 was the last limit of the period of his advent. It was evident that he should have appeared before or during this year. Nobody has ever denied the united voice of humanity. On the other hand it has been acknowedged that the former calculations were wrong and the one which was now being presented was accurate and certain.

The year 1868 went by, and the Awaited One did not appear. Thirty years more rolled away and the year 1898 was reached, also its third month March, and its 21st day. All the signs which were to have marked the advent of the Promised One appeared one after the other. And yet the world in spite of admitting that the appearance of these signs was proof of the fact that the Promised One has perhaps already appeared, continued to think that he had not in fact appeared. Both the earth and the heaven have manifested the signs foretold by the Prophets. The sun was darker; the moon lost its brightness. We have had the worst of plagues and the worst of famines. We have had earthquakes and we saw the barbaric kingdoms of the world attack one another. We also saw that the holy ones of God who had destroyed the Roman Empire in order to found the Kingdom of Heaven were duly subjected within the appointed period to the small horn of the prophecies, the horn which was to have appeared from out of the ten empires of the Roman Empire and which was to have trampled over the whole of the earth and which was to have uttered things in opposition to God. The little horn duly and within the appointed time dispersed the holy ones, and the last vestige of their power, namely, the Ottoman Empire was also destroyed. Within the appointed time they were duly turned out of the Holy Land after a terrible fight. The Jews duly returned to their home. In short the period of 30 years with all

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its appointed signs came to an end in 1928, after which the blessed 7000th year was to have begun. We have had all this, and yet the Promised One—so the world thinks—has not appeared. As in the ancient prophecies he, unknown to all, came in the darkness of the night, and right at the appointed time he made his advent in Qadian. Yet he was rejected. It was but natural that the hopes of those who were awaiting his advent should have been turned into disappointment and they should have interpreted the second coming of Christ as though it was intended to mean only the advent of the powerful empire which Christians seem to have established all over the world. True, the Christians possess the keys to the treasures of the earth : they have subjected fire, water, air and the heavens to their powers. True, they seem to control even life and death. True, they can destroy the prosperous parts of the earth and can make the desolate parts prosperous. So we are told that the eternal Kingdom of Heaven which was to have been fulfilled at the hands of Christ on his second coming has been fulfilled by the rise to temporal power of modern Christianity. Christ, we are told, has already appeared with full majesty and many begin to think that the Christian Empires do in fact constitute the second coming of Christ. What, they reason, can be a greater blessing for men than to have such powers and such comforts as Christian people possess to-day. Those who are set on a world hereafter may contemplate the joys of heaven. But those joys are nothing compared with the luxury of life we find in Christian countries. So that not only Christians, but also others, seem to think that the kingdom which was to have been ushered in by the second coming of Christ has already come and whatever one may say, the Christians claim that the Kingdom of Heaven is theirs seem to be acknowledged by many people.

But this claim would have been valid only if they had said that theirs was the barbaric empire which Daniel had foretold, which was to have been wrested from God's holy people, their divine kingdom,

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the empire which was to have spoken proudly against God and which was to have brought disaster to the entire world, or if they had said that theirs was the empire which was a perfect manifestation of animal instincts. Their claim cannot possibly be true if they assert that the empire on which they thrive is the Kingdom of Heaven foretold by the Prophets as well as by Jesus himself. We cannot forget that when Jesus proclaimed the coming of the Kingdom of Heaven, he also laid down a sign by which mankind were to judge whether the Kingdom was come or not. He had said clearly what were to be the signs of those who would enter and of those who would not enter the Kingdom of Heaven. Did he not say in unequivocal terms?

> It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. (Matthew 19 : 24.)

It is wrong on the part of Christians to say that theirs is the Kingdom of Heaven, because they happen to possess the wealth of the world, and they have got all they possibly can want for sensual gratification, and the whole world is as it were a feasting table for them. According to the criterion of Jesus himself, this claim of theirs is utterly wrong, and nobody will agree that the Kingdom of Heaven of which the Prophets had been foretelling, is to prove to be a Kingdom which leans on the wealth of the world, as dogs and vultures lean on a corpse, a kingdom in which the great mass of humanity is ground down by the weight of its own wretchedness. The whole world is groaning under the curse of this kingdom. The Prophets of old could never have meant that the promised Kingdom of Heaven would be such a kingdom. Nor did the learned Dimbleby and his co-religionist scholars claim when they published their calculations that the Christian Powers are together an incarnation of the Kingdom of Heaven and are an embodiment of the second coming of Christ. These far-fetched

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interpretations have come as a second thought. They are results only of the continued disappointment of the Christian world. As the Promised One has not appeared in the manner they imagined they have closed their eyes to the signs of the time and have contented themselves by saying that the promised Kingdom of Heaven had already come in the rise of the various Christian Powers in the world.

Here the question arises, what could be meant by the Kingdom of Heaven, on the establishment of which, we were to have, in the words of the prophecies, a new earth and a new heaven, a reign of truth and justice between nations, and a levelling up of all depressions and a levelling down of all the eminences? There would be a straight highway established? "A plain, smooth level, you shall not see therein any crookedness or unevenness" (Quran XX : 106). The whole world would have but One God and all men to witness together the glory of God? "Voices shall be low before the Merciful. Thou shalt not hear ought, but only a soft sound and he who bears injustice is indeed undone" (Quran XX : 108). In short, that day, every man was to witness salvation.

What then is this Kingdom of Heaven which the Prophets foretold?

Before I proceed to sketch this Kingdom, setting forth its characteristic features, telling you who found it, at whose hands and when it will be fulfilled, and what significance the whole matter has for you. I deem it necessary to give you an idea of the true place of man in the universe. When you have comprehended the true place of man, you will find no difficulty in comprehending the nature of the Kingdom of Heaven. You will find it quite easy to understand that only that kingdom which establishes man in a position of dignity can deservedly be called the Kingdom of Heaven. The Holy Quran describes man's place in universe in the following words :—

God it is Who made subservient to you the Sea that

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ships may sail therein by His command and that ye may seek of His grace, and that ye may give thanks; and He has made subservient to you whatsoever is in the heaven and whatsoever is if in the earth,—All from Him; verily, in that are signs for a people who reflect. (Ch. XLV : 12.)

From these verses it seems that the place of man in the rest of the universe is that of a subjugator. In our times this distinction of man has manifested itself most clearly. Through his intelligence man has come to control the elements and the other forces of nature. He is able to exploit them in his own interest. If he has desired to remove mountains from his way he has been able to do so. If he has wished to cross seas as though they were dry lands he has been able to do so. If he has sought that the clouds should yield rain at his bidding, they have done so. If he has sought to ride the air at high altitudes, he has done so. A wonderful power of nature—electricity—he is able to put in a box and exploit in many marvellous ways. From his own place, he, as if it were, broadcasts his voice over thousands of miles and holds parleys with others. In short the entire world has been subdued by man and made into a single home and a single courtyard. Man the subjugator had never manifested himself so clearly as he has done to-day so that, seeing what has happened in the modern world at the hands of man, we can affirm with certainty that man is the true subjugator of the nature, and the Holy Quran rightly describes him as having given the power to subject all that is in the heaven and in the earth.

This is the distinction which man has over the rest of the universe. There is another aspect of his nature which manifests itself in his relation to the Creator of the universe. That aspect of his nature is embodied in the words of the Holy Quran which says that Jinn and men have not been created except only that they should serve God. Their master, ruler or king is no other than God Himself. Everything in the world will *be subjected* to them, but they themselves will not

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be subjected but to their Creator, whom they will serve and to whom alone they will submit as the one great master.

> I have not created the Jinn and men except that they should serve me....(51 : 56.)

Complete devotion which means the wholesale surrender of one's faculties to God, and which springs from man's heart is meant for God and God alone. After man has reached the stage of full self-surrender, he can conquer every thing in Nature. What he cannot and must not try to conquer is man's heart because it is the receptacle of His glory. No one, be he ever so great, can, except his Creator, hold sway over him. We read in the traditions of the Holy Prophet that the heart of man is held between the two fingers of the beneficent God. It only means that if there is any one who completely holds man within his grip it is the Almighty God Himself. If, turning away from Him, man yields himself to another man, or to another creature he is being unjust to himself. If on the other hand, a man seeks to subjugate and imposes his will to another man, he also is being unjust to himself. In either case we would have a negation of that special relation which man has to God. The heart of man is the throne and the seat of the majesty of God. It is ordained that it should remain so for ever. No false God could ever seek to impose his godhead upon man, and subject him to himself when he should be free. If he ever seeks to do so, his quest would end in disappointment and destruction. Man is ordained to bind himself in the knot of complete obedience, only to the one true God. He has been created to live in this bondage in order that the rest of his life may be a life of perfect peace and the fullest freedom. Man, while he is destined to be the subjugator of the whole of the universe, is to be perfect subject of God. He should not make himself the subject of a thousand and one false gods and live a life of indignity and discomfort. He was destined not to be a subject but to be subjugator. It

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was his power to subjugate which was to be his true distinction.

But what has come to man instead ?

> We create man in the best of makes. Then We rendered him the lowest of the low .
>
> – (Holy Quran 95 : 4.)

Man was created according to the best possible pattern, but instead of maintaining his high place, he rendered himself the lowest of the low. Instead of subjugating the universe and submiting only to the one true God he became the subject and the slave of a thousand and one false gods. What a fall !

(To be continued)

Then who is He, who hears the cry of the distressed person when he calls on Him, and accepts his prayers and relieves his pain and removing the oppression of the oppressor sets up the oppressed in his place ? Is there, then, another God who has this power ? but you derive no lessons from it.

— The Holy Quran.

Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the Soul from the way of midnight to the point of the coming sun. Darkness drops from the face, and silver light dawns upon it. Do not live, day by day, trying to repeat, but fearing the struggle and the suffering. Deferred repentance, in generous natures is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart. As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its bitter nature.

—Henry Ward Beecher.

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SCIENCE AND RELIGION—III

[D. S. CAIRNS]

It is a truly wonderful spectacle, and it becomes not the less but the more wonderful when we realise the fact on which I think logicians are now generally agreed, that this great sustaining condition is in truth a postulate, that we owe it to the will, and to a certain deep and vital faith that nature is on the side of all that man counts most dear in his earthly life. Have we not here that same primitive "trustfulness" which, as Dr. Ward has said, leads all living things to make adventures, and has impelled them to advance from the waters to the land and from the land to the air?

But assuredly the assumption that the whole vast natural Universe must be orderly is seen to be an adventure of singular audacity when we think of the tiny little "home-farm of Earth", which is our abode, and the enormous Universe of which it is an infinitesimal fraction.

But if such be the nature of the very foundations of science, it will clearly not do for us to claim for its account of the Universe that complete disinterestedness and finality which the Victorian scientific age claimed for it, or to treat it as more than one way among others of conceiving and of handling the world. The marvellous success of the postulate indeed shows that there must be something in the very construction of nature, so far as we know her, friendly to human interests and akin to human thought, something deeply encouraging to those who desire to make further assumptions of faith in the moral purpose of the Universe. But in the light of the disclosure of the real nature of the postulate which underlies all scientific thought, it does not lie with science to arrogate to itself the claim to be more than a successful method of

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describing and forecasting the processes of nature. Does it carry us further? Can we say that it can completely explore and describe and forecast "the abysmal deeps of personality"? That it has been endeavouring to extend our knowledge of that microcosm within the macrocosm, we know. But of psychology, both old and new, we can say two things. First of all, like biology, only in a greater degree, inasmuch as it too is concerned with general concepts and laws, it can never fully explain any human being. Laws can only deal with uniformities of action. They are, indeed, as has been said, simply uniformities formulated in order that we may bring new facts under them for description and for forecast.

Now let us take our most intimate friend and try to describe him in terms of all that physics, chemistry, biology, anthropology, psychology, and sociology can do. As we build up our portentous description of abstractions, we may recognise that each particular specification contributed by all the relevant sciences is true, and when we add them all together they may enrich to a large extent our knowledge of him. They are all true, so far as they go, but can any human being say that this complex of abstractions is the very man? Something vital and momentous has slipped through all the meshes of all the nets. Something, it is true, remains; something which he has in common with a multitude of other men, but the man himself is not there! The description has failed. This is verified when we turn from description to forecast. Has science succeeded here? We all know that science has done nothing of the kind, that all our knowledge of all the relevant sciences cannot enable us definitely to predict what any waking and rational human individual will be thinking, saying, or doing in an hour, still less a month, and still less a year from now. This is the more remarkable when we think of the astonishing accuracy of scientific precision in physical matter. You can tell with absolute certainty what a planet will do, but what transit instrument will reveal the journey of a man?

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Now there are still educated people who cherish the idea that this admitted uncertainty as to what human beings will do or become is due to the fact that as yet we do not know all the laws of psychology.

Herbert Spencer compared this uncertainty to the uncertainty we have as to the precise pathways that will be taken by the fragments of a bursting shell. We can tell where the shell will fall, but we cannot beforehand locate the shards. The uncertainty in the latter case, he said, is plainly due simply to our own ignorance of many facts about the explosive and the shell. But if we knew these, as we can learn to know them, we would be able to locate each pathway to a certainty. So is it with human beings. If we push on with the various sciences involved, we shall in time be able to forecast human action as accurately as planetary movement. Do not insurance tables imply that we know what men in the mass will do? Push the method further and you will be able to forecast everything that the individual will do, also.

This is a mere dream. The same reason which prevents the scientific description of your friend ever being anything but a cumbrous and lifeless model of him, will absolutely preclude all the scientific knowledge of him which you can acquire from enabling you completely to forecast his actions and thoughts. The reason of this is, as I have said, that in the very nature of the case no abstract scientific description can ever give you the individuality of the man, and without knowing that you cannot predict what he will do.

But, it may be said, I am not so ignorant as all that of what my friend is, and to a certain extent, of what he will do. I have a knowledge of him other than that cumbrous scientific model, and I do know his character, so that, barring my uncertainties as to the environments in which he may be placed, which uncertainty is largely due to my (removable) ignorance, I can tell, generally, how he will respond to them. I

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know his individuality and his character, and these give me confidence.

That is, of course, perfectly true. But the essential point is that you do not have that individual knowledge through science. It comes to you in quite a different way, through what Bergson calls intuition. We know our own personalities not through generalising about them but by immediate knowledge, and through that knowledge we have the clue to other personalities, and are enabled thereby to interpret their actions and characters and truly to know them as individuals like ourselves, though so unique a thing is individuality that even with this new source of knowledge we can never exhaustively fathom or truly, definitely, and completely forecast the action of even our most intimate friend.

To sum up the argument, science has wonderfully extended the range of human knowledge. By its means we have immensely developed our power of describing and of forecasting and controlling nature, and secured so great an increase of comprehension, and of enjoyment of life, that men have been led gravely to exaggerate its possibilities. But in its very nature it is subject to certain uncertainties and limitations. It cannot give us final truth about anything, and by its very nature, also, it cannot explain so great a reality in human experience and in the higher range of nature as individuality. Yet individuality is unquestionably there functioning in all living things, and above all in human life, reacting on the living body, and through it upon the spatial and ponderable world of nature.

It is as certain that we act as that we are. Personality certainly functions in the nature world. We do not simply contemplate, we influence or change nature. I can move my body and alter the physical dispositions of the objects around me, and my individuality counts in this. But if that be so, clearly, then nature is not a completely closed system. It is to

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a certain extent plastic to the influence of my personal volitions. Either this is true, or, to reason back, science can completely explain personality, and in that case each of us can be completely described in strictly general terms, can be wholly subsumed under universal laws, and in spite of the claimant witness of language the individual can be divided. Dissection can in a word be done without murder. We can completely describe each man without going beyond what is common to him and other men, and sooner or later we shall be able to predict what any man will do at any moment as accurately as a transit instrument can track the path of a planet. On such a view, of course, freedom vanishes. Either we must face these incredible consequences or we must abandon the idea that physical nature is a closed system, and must admit that up to a certain point she is plastic in the hands of man, because she does what cannot be fully explained in terms of physical law.

This, I take it, is what Lord Kelvin had before him when he wrote the much canvassed opinion that from the point of view of science every free human action was a miracle. He meant that voluntary human action is inexplicable in scientific terms.

We pass here a step beyond saying that science can only deal with an aspect of reality, a truth which might be held by a parallelist, to a further statement of its essential limitations. Pure science cannot give us a complete account even of what goes on in what we know as the material world, as, for instance, my bodily actions. There are and must be events in the physical realm which cannot be exhaustively described in terms of physical causation, events which are fully historic, but of which science can never give an account. I see nothing in the methods of inductive logic to preclude this. If the uniformity of Nature be a simple postulate, and if the inductive methods be, as I believe they are, "a net to catch certain kinds of fish (certain particular uniformities), and to let other fish through," there is no antecedent obstacle to such

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a position. Among these escaping fish that argument would compel us to put many of man's physical actions and achivements in the physical regions. They do not contravene the natural laws, they simply elude them. They cannot be described fully by science, and, as we should expect, they cannot be accurately predicted by science. The latter characteristic is so notorious that we should have no difficulty in admitting the former. To this elusion of science by much of the realm of human action, we may find a significant analogy in biology. Dr. Haldane in his Gifford Lectures, which are being delivered while these words are being written, finds himself compelled to discard both the mechanical and the vitalist theories of life. He says that the characteristics of living things cannot be accounted for in terms of mechanism. Yet, with the great majority of biologists, he discards the conception of a special vital force as too crude to account for what he sees living things doing. He says that wherever certain physical and chemical conditions are present, life appears. But it is more than the conditions, for it is incredible that the conditions should of themselves produce the phenomena of life, though of that entity no scientific account can be given. In other words it eludes the scientific nets of generalisation. But it is there for all that, and it must obviously make things in nature different from what they would have otherwise been. That is precisely what we have seen to be the case when personality comes on the scene, and it looks very like as if here, too in all living things, we had individuality at work, eluding complete scientific definition.

Now if this reasoning has been sound, we must abandon the idea that it is any necessary dogma of science that nature is in itself a rigid system, impervious and inflexible to the spiritual world.

We have seen that the real nature we know is to a great extent plastic to the influences exerted upon it by the free human spirit. Man can be a providence to his children within that realm of nature, he can hear

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and answer their prayers; and if Lord Kelvin was right, he can produce effects in nature which from the point of view of science are miracles. We press the question—If these things are possible to man, are they impossible to God? If He be the Almighty Father of Humanity, are they even unlikely?

It is along these lines, opened up by the development of scientific logic itself, and not imposed upon it by the demands of theology, that there lies the real prospect of a definite and final reconciliation between the abstract and general view of science and the "personal and romantic" view of religion, between the view which holds that the world of nature is rigid, and that it is plastic in the hands of God. The necessity for supposing it rigid arises only when we insist that the scientific view gives a complete and final account of nature. When this is abandoned there is room for the poet, room for the moralist, and room for the whole religious interpretation of the world. There remains in a word no reason why both the scientific and religious views of the world should not be true. The scientific view corresponds to the Registrar General's returns—so many births, deaths, marriages and so forth in the year. All such details are indispensable for a country's political, economic, and hygienic life. But over and above these how much there is that only the historian, the novelist, the poet, or the musician can teach us! Is that all? Surely the last and deepest word of all lies with the man of faith, who lives by listening for the Divine Voice and reaching out for the Divine Hand.

But if it be so the whole Modernist repudiation of the miracles of Prophets loses its real intellectual basis.

These unique deeds are seen to be the natural results with in a Spiritual Universe of the appearance of a unique Personality. But they are unique in degree, not in kind.

(Concluded)

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WAR OR PEACE—II

The Biology of War

(FREDERICK ADAMS WOOD)

On the contrary, the fighting instinct (quarrelsome disposition) has been constantly eliminated. Organized society has never been willing to tolerate its murderers and bandits. It has hung and imprisoned its single-handed killers, and although such individuals exist (often born that way) they are comparatively rare in proportion to the total population, even in such cities as New York or Chicago where we sometimes think they are as numerous as policemen. It is the failure to distinguish between the single-handed or individual fighting instinct and the self-sacrificing or true war instinct that has led so many people to suppose that because duelling has been abolished warfare can also be made to go the same way. The two tendencies have almost nothing in common. Indeed, they have marched in diametrically opposite directions.

Is War Diminishing?

Another reason for believing that warfare must continue, at least for a very long time, is drawn from an analysis of the historical records concerning the actual periods of peace and war. It is a popular belief, but like many other popular beliefs an erroneous one, that in the olden days mankind fought nearly all the time. As a matter of fact it would seem that there was not as much warfare eight hundred years ago as there was four hundred years ago. In Europe the sixteenth century was a great period of war, and since that time there has been a slight, though appreciable, decline in the number of years devoted to belligerency, but it does no more than about offset the growth from the eleventh to the sixteenth century; and when we consider the magnitude of recent wars there does not seem to be much satisfaction, from the historical evidence, that wars are on the wane.

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In connection with the Department of Government at Harvard University I directed Mr. Baltzly, who was then the "Adams Woods Fellowship" graduate student, under the supervision of Professors Hart and Merriman, to make a complete list of all the periods of war and peace in the histories of the chief countries of Europe as far back into the past as possible. This was published in 1915 under the title, *Is War Diminishing?* (Houghton, Mifflin). I had supposed that there would be evidence that war was diminishing at least in frequency, but this did not appear to be the case. Some critics, especially among the pacifists, did not interpret the facts as I do. Perhaps they are right. I sincerely hope so, but I must say that as far as the evidence from European history is concerned, if war is diminishing, it is not diminishing much. For England and France the second of the four hundred year periods is just the same as the first or earlier of the four hundred year periods—fifty per cent. in each case,—half peace and half war.

Heredity

The readers may say, why bother about the past? The past is an index to the future because what we call "human nature" is nothing but man's hereditary predisposition to act in a specific way under the stimulus of similar circumstances. These similar circumstances keep recurring. The continuity of human nature and the extremely slow changes that can be induced through natural processes make history repeat itself, if not in detail, at least in its broad aspects. The central fact to bear in mind is the dominance of heredity, because of which it becomes extremely difficult, or well-nigh impossible, to effect any sudden change in man through changing his environment. The human brain is probably the most difficult of animal tissues to change from its normal functioning. Elsewhere I have advanced and attempted to prove the hypothesis of "diminishing environmental influence",—that is, that the higher we go in the scale of life the less we can modify any tissue,

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organ, or living being by outside (environment) influences. If this "law" is true, and it has been generally accepted by other biologists, then obviously the records of the past must help us to understand the present and to some extent to foresee the future.

We need to-day a far more extended and genuinely scientific, and consequenly impartial, analysis of that portion of the human record commonly called history. True inductive science is always quantitave and based on measurements. In a book published in 1915, bearing the perhaps unfortunate,—certainly in this country unpopular,—title *The Influence of Monarchs*, I attempted to prove that such a science (historiometry) is possible even from the often conflicting historical records as they exist to-day.

War—Big, Medium and Small

Take for instance this problem, the causation of war. We need first to know when the periods of war occurred, but we need second to know what wars were great and what wars were small. It is perfectly possible to classify the various European conflicts into three classes, big, little and medium, by an appeal merely to the spoken opinions of a number of experts. I have already started such a list through personal consultation with a number of my friends who are professionally engaged in the study or teaching of history and I find no serious obstacle to this research.

One fact has made itself clear—a fact that will doubtless be of encouragement to those working for world peace and for democracy,—that autocrats and especially great autocrats are more often than they should be on the laws of chance, associated with periods of war and especially with great wars. Presumably these tyrants are in part to blame though they may be the result as well as the cause.

There are nearly always at work in any nation, whether at peace or at war, certain constant forces

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tending in the direction of autocracy, caste formation, and an aristocratic differentiation, a pyramiding of the social structure, a "conification", or pointing upward, making the upper classes fewer in percentage to the total and at the same time more removed and aloof. This aristogenesis is biological in its origin and cannot be prevented. It depends on the gigantic force of heredity and upon the fact that in marriage like tends to mate with like. I predicted the generalization of this phenomenon from theoretical grounds in 1915 and have since found it actually true in England during the nineteenth century and in New England during the last three centuries.

The forces working towards democracy may be going on all the time but these counter forces appear to be even stronger, and, since autocracies are especially associated with warfare, here is still another complication that makes it difficult to think of the abolition of war.

Social Cones

These narrowly pointed social cones are like glass or fragile porcelain at the top. They easily break if roughly handled. The disturbance may be within the cone itself, an actual dying out of the aristocratic element, as is supposed to have been the case in ancient Greece and Rome, or of revolutionary origin as in France at the time of the Commune or in Russia in 1917. The pointed apex may also be demolished by failure in war, as if the structure were struck by another object firmer, or more massive, than itself. This is what took place in Germany at the close of the Great World War.

After such levellings of the social or national cone there sometimes take place periods of anarchy, communism, or bolshevism, but history shows that the dark and turbulent eras do not by any means always follow as a natural sequence. For instance no such lawlessness and economic upset took place in Germany

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or Austria as was recently the case in Russia. Misery enough there was, and is still, but the mass of the people have tried to live their lives along conservative lines in reasonable accordance with public welfare and the natural demands of the economic interchange of the necessities of life.

Race and Anarchy

The facts of European history during the last six or eight centuries illustrate very clearly the racial element in the production of anarchy. In England, Sweden, Norway, Denmark, and Germany there have never been any periods of anarchy lasting for more than a few weeks. In New England there was one period of anarchy (the Boston Police Strike). It lasted a few hours. The "aristocracy" joined hands like a flash and took control for law and order. It would seem that all the Nordic peoples have an instinctive horror of anything other than well-organized government. Wat Tyler's Rebellion and Jack Cad's Rebellion amounted to nought. The Chartist movement in England, like Coxey's army in the United States, took it all out in movement. Shay's Rebellion was nipped in the bud. The Vigilantes soon established their own grim rule, while the picturesque bandits hung from the trees. We in the United States have nothing to fear from internal upheaval as long as the stock remains the same or as long as the Nordic element remains in a reasonably pure condition and in a substantial percentage of the whole population. But this is not a discussion of the immigration problem.

The reason for bringing in a description of social cones is that it is necessary to think of nations in three dimensions, not in two. Our maps of the world are very inadequate and misleading. They show us France, Germany, England, Russia, the United States, always on plane surfaces with two dimensions. Hence we are unconsciously led to think that the people moving about on these surfaces or dwelling on these surfaces are all alike or all on an equal level.

(To be continued)

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NOTES AND COMMENTS

Is Education a Failure?

Every man, be he a thinker or a layman, has a bone to pick with the present system of education. Most of its critics judge it by its failure to make two blades of grass grow where only one grew before. This highly materialistic view-point is again the outcome of this system. Its beneficiaries have lost all capacity to look one inch beyond their nose. Some time ago, a well-known educational journal published a series of articles by a man who now holds a most responsible job in the Education Department. The articles denounced the introduction of religious education in the school curriculum, because the author feared some serious upset in the whole Department which in broader public life would foment communal wranglings.

The author seemed to have a very truncated view of religion, otherwise he would not have plied his pen in the way he did. Religious education, judiciously imparted, would rub off many angularities and would have a sobering effect upon the students. This serious lack of the religious leaven in the Educational system is deplored by Western Educationists who hold that the system has gone awry because of the purely secular nature of the education imparted to the students at schools and colleges. Miss Agnes B. Muir in her presidential address at the annual Congress in Edinburgh, of the Educational Institute of Scotland, has a long tale of woes to tell :

> Taking as her subject " Is Education a Failure ?" Miss Muir said that, in spite of the considerable tale of progress, she was dissatisfied with education in Scotland, not because it was falling behind with ordinary school subjects which appeared on the curriculum, not because it failed as a

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preparation for earning a living, and not because it failed to develop brawn and muscle, but because it seemed somehow to be failing to enable great masses of people to keep their souls alive under modern conditions—not in Scotland alone, but in most of the so-called civilized countries, and not in any one social grade only.

The keys of learning were now available for all, but how many used them to unlock the gates of a wider and fuller life? In the bustle and hurry of modern life were we not forgetting that "man's chief end is to glorify God and enjoy Him forever?" Was it not still pitifully true that there was "no room in the Inn"—the crowded inn of modern life—for worship, wonder, and praise? Were we cultivating our talents for the service of mankind and for joy to ourselves, or merely such of them as would enable us to "get on" in this life? The snobbish ideal of suburbia! It was no longer fashionable to learn, let alone to quote the Shorter Catechism, but this was still supposed to be a Christian country, and unless our education was enabling us more fully to realize our "chief end" then it was a lamentable failure.

The advancement of science and progress in technology had so far outrun our spiritual development that they had become a danger to civilization and possibly to continued existence. The machine seemed so to have outrun our spiritual progress that it was perilously near to running away from the hands which should guide it and crushing out civilization altogether.

For the stressing of the trivial and the magnifying of the unimportant, a section—the less reputable but all too large section—of the popular Press was much to blame. The cinema, one of the greatest inventions of modern time, if rightly used, might be a splendid instrument of enlightenment and education. Instead, it was to an alarming extent presenting to the eyes of masses of its patrons—among whom were many children and adolescents

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—patterns of vulgarity, vice, and crime; the manners and morals of the under-world of Chicago; the glorification of crooks and gangsters; and to their ears a debased form of speech which was becoming common usage among the youth of the country. They need not altogether blame the cinema trade. It must consider box-office appeal. Let them rather blame the fact that all their education was turning out masses of people who were satisfied with the fare provided, who found pleasure in vulgarity and knew not the meaning of joy. The lack of reverence for God and man and a rapid decline of manners were everywhere apparent.

It was perhaps in the spending of leisure that the failure of education was most apparent and most serious in view of the fact that there was, and would be, an increased amount of leisure, earned or enforced, at the disposal of an ever-growing number of people. There was much talk of the problem of the use of leisure, leading to a movement towards organized leisure. There should be no need to have leisure organized. The herd instinct was something to combat, not to encourage. It was the individual use of leisure that mattered. Thinking minds refused to be dragooned into organizations, however praiseworthy in their purpose.

The schools could not shoulder all the blame for the failure nor provide a complete remedy; neither could they avoid the share of responsibility. First of the contributory factors was the decline of family life with a consequent lessening of character-training in the home. The life and environment of the pre-school child often had an injurious effect that all the years of schooling failed to neutralize. The first remedy for the conditions which she had deplored lay in making adequate provision for the mental and spiritual health of the pre-school child. To achieve this there must be a spirit of co-operation and a scheme of co-ordination between the various social service—medical,

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public health, housing, town-planning, and transport—and education.

Then they must hasten the good work of scrapping the lumber in the curriculum of the primary school so that they might put first things first. There must be greater freedom in both primary and secondary schools—freedom from fads and stunts, the blight of examinations which could be passed by mere cramming, and freedom from niggling supervision. There must also be provisions for the continued education of the adolescent and an enlarged conception of adult education.

When Pictures Speak

All withdrawals and escapes from the fret and fury of the world have their delights, whether one is going to an austere place of virtue or to a sensual sty; indulging in the nectar and ambrosia of the word of God or merely in the stupefying draughts of alcohol. The question which of these 'escapes' is better and more conducive to man, may be answered differently by different persons.

The present-day world, with its tearing, raging materialism, has no taste for things spiritual. People delight more in pictures of film stars in awkward postures than in hearing a word of wisdom. Nude scenes on the screen call forth all their warm admiration. But a sermon from a pulpit leaves them cold. Those who are out to redeem such lost souls have an uphill task before them. Unless they make a psychological approach to the matter-ridden world, the success of their mission is doubtful. West is full of extroverts as East is teeming with introverts. While the extroverts dub everything unreal which they cannot see, hear or touch; the introverts advocate a sloppy mysticism smacking sadly of fudge and self-deception.

This all too marked difference of tastes and

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temperaments calls for different spiritual treatment. Maulvi A. R. Dard, Imam of London Mosque, has shown his keen insight in to modern mind, by publishing an Ahmadiyya Album.

Besides being an amazing piece of search and research, the compilation is a pictorial record of Ahmadiyya missionary activities in the Lands of the Cross. Those who would not take preaching in any other form, would certainly succumb to this method. It is exploiting the modern people's rage for pictures. The Album is adorned with illuminating picture lines, and is really worth its advertised price. It can be a good gift by an Ahmadi to his non-Ahmadi friend.

With due deference to the compiler's labour of love, I venture to request him, or, for the matter of that any body who takes this noble cue from him, to supply the "missing links" in the next edition of the Album which, I hope, will not be long in coming, and arrange it in a chronological order.

MOHAMMAD HUSSAIN, B. COM.

Those who bring sunshine into the lives of others cannot keep it from themselves.

—J. M. Barrie.

When finite things worry you, turn to the Infinite, from which they may be safely and peacefully viewed.

—Edna Lyall.

What doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk humbly with thy God.

—Micah.

Mortality means the instructive yielding to a law of right which we feel pressing on us.

—Paterson Smith.

We must judge men not so much by what they do as by what they make us feel that they have it in them to do.

—Samuel Butler.

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The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) THE AHMADIYYA MOVEMENT,
Padang—(Sumatra).

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THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India.